

1: Jesus' Death: Six Hours of Eternity on the Cross

The New Testament uses the practice of sacrifice as a metaphor to help people understand what Christ was doing in being willing to sacrifice himself for us, but that is what it is doingâ€”using a metaphor, using the imagery of sacrifice in a way that does not correspond to its original meaning.

Types of substitutionary theories[edit] Four best known models[edit] Ransom and Christus Victor theory[edit] Main articles: Ransom theory of atonement and Christus Victor The ransom and Christus Victor theories present Jesus as dying to overcome supernatural powers of sin and evil. In this model, the devil has ownership over humanity because they have sinned so Jesus dies in their place to free them. The doctrine is that Jesus gave himself as a ransom sacrifice on behalf of the people. Satisfaction and penal substitution[edit] Main articles: Satisfaction theory of atonement and Penal substitution The widest held substitutionary theory in Western Christianity is the penal substitution model. Since only God can make the satisfaction necessary to repay it, rather than merely forgiving humanity, God sent the God-man, Jesus Christ, to fulfill both these conditions. A few are listed below: Initially introduced by Hugo Grotius 17th century. Hence, before God can pardon rebellion, He must make such a demonstration of His attitude toward sin And] Taking a hint from Jonathan Edwards, The word occurs in the KJV in Romans 5: Supporters cite the statements by Jesus in John 3: The very idea of atonement is something done, which, to the purpose of supporting the authority of the law, the dignity and consistency of divine government and conduct, is fully equivalent to the curse of the law, and on the ground of which, the sinner may be saved from that curseâ€”a less degree or duration of suffering endured by Christ the Son of God, may, on account of the infinite dignity and glory of his person, be an equivalent to the curse of the law endured by the sinner. They were a substitution for the penalty, and were, therefore, strictly and properly vicarious, and were not the identical sufferings which the sinner would himself have endured. There are some things in the penalty of the Law, which the Lord Jesus did not endure, and which a substitute or a vicarious victim could not endure. Remorse of conscience is a part of the inflicted penalty of the Law, and will be a vital part of the sufferings of the sinner in hellâ€”but the Lord Jesus did not endure that. Eternity of sufferings is an essential part of the penalty of the Lawâ€”but the Lord Jesus did not suffer forever. Thus, there are numerous sorrows connected with the consciousness of personal guilt, which the Lord Jesus did not and cannot endure. Olson [24] Atonement is, properly, an arrangement by which the literal infliction of the penalty due to sin may be avoided; it is something which may be substituted in the place of punishment. It is that which will answer the same end secured by the literal infliction of the penalty of the lawâ€” The atonement is the governmental provision for the forgiveness of sins, providing man meets the conditions of repentance and faith towards our Lord Jesus Christ. These branches however have developed different theories of atonement. The Eastern Orthodox and Eastern Catholics do not incorporate substitutionary atonement in their doctrine of the cross and resurrection. Most Evangelical Protestants interpret it largely in terms of penal substitution. However, the specific interpretation as to what this suffering for sinners meant differed to some extent. These prophecies can be found in Isaiah The New Testament explicitly quotes from Isaiah 53 in Matthew 8: Although various Christians read them in different ways some in non-substitutionary ways , [1] [2] the following Biblical passages are sometimes put forwards as key texts by proponents of substitutionary atonement theories: He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed. All we like sheep have gone astray; we have turnedâ€”every oneâ€”to his own way; and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death,

although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand. Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors. But for this purpose I came to this hour. Now judgment is upon this world; now the ruler of this world will be cast out. And the book of the prophet Isaiah was handed to Him.

2: The Results of Christ's Death

The sacrifice of Jesus Christ was a substitutionary sacrifice and atonement for sin. Christ died in the place of the believing sinner. Christ suffered for the believer's punishment.

Chronology of Jesus There is no consensus regarding the exact date of the crucifixion of Jesus, although it is generally agreed by biblical scholars that it was on a Friday on or near Passover Nisan 15, during the governorship of Pontius Pilate who ruled AD 26–36. The consensus of scholarship is that the New Testament accounts represent a crucifixion occurring on a Friday, but a Thursday or Wednesday crucifixion have also been proposed. Others have countered by saying that this ignores the Jewish idiom by which a "day and night" may refer to any part of a 24-hour period, that the expression in Matthew is idiomatic, not a statement that Jesus was 72 hours in the tomb, and that the many references to a resurrection on the third day do not require three literal nights. The cluster of halos at the left are the Virgin Mary in front, with the Three Marys. The three Synoptic Gospels refer to a man called Simon of Cyrene whom the Roman soldiers order to carry the cross after Jesus initially carries it but then collapses, [98] while the Gospel of John just says that Jesus "bears" his own cross. It is marked by nine of the fourteen Stations of the Cross. There is no reference to a woman named Veronica in the Gospels, but sources such as *Acta Sanctorum* describe her as a pious woman of Jerusalem who, moved with pity as Jesus carried his cross to Golgotha, gave him her veil that he might wipe his forehead. One is that as a place of public execution, Calvary may have been strewn with the skulls of abandoned victims which would be contrary to Jewish burial traditions, but not Roman. Another is that Calvary is named after a nearby cemetery which is consistent with both of the proposed modern sites. A third is that the name was derived from the physical contour, which would be more consistent with the singular use of the word, i. While often referred to as "Mount Calvary", it was more likely a small hill or rocky knoll.

Unknown painter of the 18th century See also: *Women at the crucifixion* The Gospel of Matthew describes many women at the crucifixion, some of whom are named in the Gospels. Aside from these women, the three Synoptic Gospels speak of the presence of others: *Image by Justus Lipsius*. The Greek and Latin words used in the earliest Christian writings are ambiguous. The latter means wood a live tree, timber or an object constructed of wood; in earlier forms of Greek, the former term meant an upright stake or pole, but in Koine Greek it was used also to mean a cross. For instance, the Epistle of Barnabas, which was certainly earlier than [99] and may have been of the 1st century AD, [100] the time when the gospel accounts of the death of Jesus were written, likened it to the letter T the Greek letter tau, which had the numeric value of [101] and to the position assumed by Moses in Exodus For the lamb, which is roasted, is roasted and dressed up in the form of the cross. For one spit is transfixes right through from the lower parts up to the head, and one across the back, to which are attached the legs of the lamb. After the Renaissance most depictions use three nails, with one foot placed on the other. In the 17th century Rasmus Bartholin considered a number of analytical scenarios of that topic. Since other verses of the same Psalm are cited in the crucifixion accounts, some commentators consider it a literary and theological creation; however, Geza Vermes points out that the verse is cited in Aramaic rather than the Hebrew in which it usually would have been recited, and suggests that by the time of Jesus, this phrase had become a proverbial saying in common usage.

3: Substitutionary atonement - Wikipedia

The death of Jesus was significant because only that death was the complete and final, once for all sacrifice for the sins of the world. "And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all" (Hebrews).

It is upon the moment of death that the foundation of salvation is totally focused. The sacrifice of Jesus Christ was a substitutionary sacrifice and atonement for sin. Christ died in the place of the believing sinner. Christ endured the divine wrath for all that His people ought to have suffered as a result of sin. Spurgeon said it correctly: My trust is not that I am holy, but that, being unholy, Christ died for me. My rest is, here, not in what I am, or shall be, or feel, or know, but in what Christ is and must be,—in what Christ did, and is still doing as He stands before yonder throne of glory. Jesus Christ saves us by vicariously enduring the penalty to which we were exposed. Moreover, in the process of redeeming us, He purchased us with His own blood and set us free. We all stand guilty before a holy God. God did punish sin by making His Son a curse Gal. Christ, who was sinless, suffered vicariously for sinful men 2 Cor. His resurrection proved that He was the sinless Son of God Rom. The resurrection of Jesus Christ proves that God accepted His vicarious substitutionary atonement on behalf of sinful man. What is very clear in both the Old and New Testaments is that God provided the sacrifice. The important truth taught in the Word of God is that sinful man does not do anything to obtain forgiveness. God took the initiative to save the sinner from beginning to end. God provided the only acceptable sacrifice for sin. The sacrifice was a work of God for man, not the other way around. When the life was given up, a death occurred Lev. The shedding of blood, the giving up of life symbolized a violent death. The central act in a sacrifice was the shedding of blood. The death of Jesus Christ on the cross provides atonement for the sinner. The life of the spotlessly pure animal was offered to a thrice Holy God in place of the sinful soul. The meaning is obvious that this self-sacrifice necessarily involves suffering and punishment, which is inflicted on the beast to which the guilt and sin are imputed, not imparted. The essential idea of bloody sacrifices was that the victim took the place of the sinful man, redeemed him, or atoned for him as a substitute. The Levitical system of sacrifices was the typological comparison of redemption by Jesus Christ. The sin offering became the ultimate sacrifice. It was the means by which a sinful people approached a holy God. The entire sacrifice was offered up to God by the shedding and sprinkling of blood Lev. The sacrifices were typical of the vastly superior sacrifice of Jesus. The animals could not take away sin. The self-sacrifice of Jesus is superior to the sacrifices of the old system as the new covenant is superior to the old. This is the focus of the book of Hebrews in the New Testament. The sacrifice of Jesus was the perfect sacrifice and supplanted the Old Testament sacrificial system. The one central idea of New Testament writers is that the sacrifice made by Christ on the cross is the final perfect sacrifice for the atonement of sin and the salvation of men. The sacrifice of Christ was typified in the various sacrifices of the Old Testament. Moreover, the one perfect final sacrifice of Christ abrogated all of these typical sacrifices. He is identified as the sin offering Rom. Believers are redeemed by the blood of Jesus 1 Peter 1: Jesus saw His own death as the confirmation of the new covenant Ex. He regarded His sufferings and death as the fulfillment of the Old Testament Scriptures. Jesus referred to His own death as sacrificial, comparing it especially with the covenant sacrifice Matt. The old covenant and its sacrifices were fulfilled and done away with by the new covenant and its one perfect sacrifice for sin. The death of Jesus Christ was expiatory. It was a covering for our sins. It was looked upon as an atoning sacrifice and spoken of in sacrificial terms. The apostle Paul regarded the sacrifices of the Old Testament as types of the true sacrifice which Christ made and based his theology of salvation on the death of Jesus as a sacrifice. For Paul the sacrificial blood of atonement saves sinners who believe on Christ Rom. The sacrifice and the covenant of Jesus Christ are vastly superior to the Levitical rites and sacrifices of the old covenant. The shadows and types of the old covenant fall short of the eternal reality in which the new covenant is established in the blood of Christ. He offered a new and better covenant with a better high priest Heb. Jesus was the high priest offering Himself up on His own altar, the cross of Calvary. He accomplished on the cross that which was typified in the Old Testament sacrifice made on the Day of Atonement. The

sacrificial death of Jesus Christ is portrayed in the language of the Old Testament. He offered Himself up once-and-for-all, never to be repeated, sacrifice well pleasing to God the Father. Jesus yielded up His life in death Lev. The blood was of supreme importance in the Levitical system. Nothing in the Old Testament was cleansed without the use of blood Heb. On the Day of Atonement, the high priest entered the Holy of Holies bearing the sacrificial blood Heb. That is not to say that Jesus repeated in heaven His once-for-all sacrifice on the cross. The atoning sacrifice of Jesus on the cross was equivalent to the sacrifice on the Day of Atonement. Westcott says the idea of cleansing for the whole process of putting away sin, from the atonement to sanctification. The death of Christ procured the cleansing Heb. The Jewish high priest was the type of Christ the great high priest under the new covenant. The sacrifices of the old covenant could not take away sin. They had no power to produce moral transformation in the heart of sinful depraved man. This is why the priest had to come daily offering up sacrifice after sacrifice. Even the sacrifice on the Day of Atonement had to be repeated year after year. However God in His grace provided another high priest who offered up Himself as the perfect sacrifice for sin which never again needed to be repeated. Both the priest and the sacrifice were holy and perfect. The heart of the teaching in the Epistle of Hebrews is that animal sacrifices in the Levitical system cannot possibly atone for sin because they are appointed by the LORD God only as a type or shadow of the one great sacrifice by Christ Heb. The clear teaching in Hebrews is that the sacrifices of the Old Testament could not permanently take away sin Heb. Christ entered into heaven itself with His sacrifice Heb. The sacrifice of Jesus was an offering of a pure and spotless life on our behalf and as our representative. All of the Levitical sacrifices were perpetually repeated because they had no permanent efficacy Heb. However the sacrifice of Jesus Christ was made once for all, perfecting forever them that are sanctified Heb. Christ dealt with our sin efficaciously at its deepest seat instead of the limited efficacy of ceremonial sacrifices Heb. The sacrifices of the Leviticus did not open a way of spiritual access to the holy presence of God Heb. However, they showed the way to God by the blood of Jesus which was a new and living way by which men could draw near to Him with spiritual assurance Heb. However, if you and I die without a divine substitute, we must be punished. Key Scriptures Mark The sacrificial death of Jesus Christ redeems or delivers the believer from the curse of sin Mark Jesus paid the ransom price with His own blood Rom. The blood of Jesus has redeemed us and that redemption procures justification. The death of Jesus Christ makes reconciliation between the guilty sinner and a holy God. He restores us to a right relationship with God Rom. The cross of Christ is the means of reconciliation Heb. God has forgiven the sinner who believes on Christ; therefore his relationship with God is restored. Because of the death of Jesus Christ it is possible for the believing sinner to have an intimate love relationship with God the Father. Forgiveness is based on the shed blood of Jesus 1 John 1: The believing sinner has a right relationship before God. He is acquitted or justified. We have been brought into a right standing before God by the death of Jesus 2 Cor. The blood of Jesus cleanses the sinner 1 John 1:

4: Sacrifice of Jesus - Life, Hope & Truth

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His terrible ordeal, it would seem, was over in a mere six hours. The agony in the Garden of Gethsemane the night before had been an ordeal in prayer before His Father that we can scarcely understand. The writer of Hebrews comments on this incident, "In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear. Although he was a Son, he learned obedience through what he suffered. The next morning, the Romans scourged Him. Jesus was already greatly weakened when he carried his cross, stumbling, to the place of crucifixion alongside the main public highway, probably just outside the Damascus Gate. Several medical doctors and forensic experts have written books about the common Roman form of execution—death by crucifixion. Often the process took several days. The nailing of hands and feet forced the victim to push up against the weight of his own body to take a single breath. In the hot sun, terrible thirst ensued and death came in most cases from suffocation amidst great pain. The victim was also naked and humiliated—death on the cross was reserved for the most wretched of all criminals. Wood was in short supply in Israel in Roman times. It is likely that small trees such as these olive trees were pressed into service to handle the thousands of executions. Crosses were stuck into the ground along major thoroughfares to offer maximum public viewing which included public ridicule and scorn. In the Law of Moses hanging a criminal on a tree or cross was reserved for the most serious crimes, "And if a man has committed a sin worthy of death, and he is put to death, and you hang him on a tree, his corpse shall not hang all night on the tree, but you shall surely bury him on the same day for he who is hanged is accursed of God, so that you do not defile your land which the Lord your God gives you as an inheritance. The Cosmic Struggle on the Cross After speaking of Jesus and his role in the creation of the universe Paul in his letter to the Colossians tells us about invisible events taking place outside of the physical realm, and outside of our ordinary space-time continuum during the dying of Jesus on the cross, "And you, who once were estranged and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and irreproachable before him. His unseen and invisible victory over cosmic evil on the cross is yet another reason why Jesus alone is qualified to receive from the Father all honor and power and glory: Great High Priest and Perfect Sacrifice Two aspects of the death of Christ show something of the mystery of His death and the suffering He took onto Himself for our sake. The death of Jesus on the cross took but six hours as measured in dynamical time. Jesus was, for the first three hours on the cross, our Great High Priest. From noon till 3 P. If we now consider the nature of time and eternity see Arthur C. Custance, *Journey out of Time*, Ref. The work of Jesus on the cross, as far as we are concerned, is completely finished. Jesus is not now hanging on a cross. He has been raised from the dead, and sits in heaven, fully in charge of the universe as a resurrected man. One man, one son of Adam, Jesus the Lord is now living in glory and He is in charge of the universe. But in another sense, if we could step into eternity and view an eternal being such as the Son of God experiencing life if we could see things from the vantage point of eternity then we would perceive that a part of the eternal God must suffer forever, outside of time, because of human sin. The Eternal Sufferings of God in Christ The statement of Jesus to one of the thieves crucified alongside him was, "Truly, I say to you, today you will be with me in Paradise. Likewise, the spirit of his companion on an adjacent cross, the dying, redeemed thief also left time and entered eternity when he also died that same day. The next event in eternity for the human spirit of Jesus was His return to reenter His body in the tomb just before dawn on Easter Sunday morning. By means of the mighty power of the Holy Spirit, He then experienced the complete transformation of His body and His resurrection "out from among the dead. The dying thief was not raised from the dead at the same earth time as Jesus was raised from the dead. The death of the Lamb actually took place in time, on earth, at a specific date on the calendar—yet it is reckoned here as an eternal event which has meaning for people who have lived ever since the beginning of time. Thus the cross casts its shadow over all of creation. The thief on the cross, in his own consciousness, will

experience arriving in Paradise the very same day he died, as Jesus promised he would. Of course if heaven is still empty, except for Jesus, from our vantage point in time, the prayer to Mary or St. Jude or any of the saints is pointless. These believers are each "time traveling" in their own split-second interval separating their individual death from the great resurrection of all of us believers. Thus, we all get to heaven at the same "time. That suffering began with the agony in the garden of Gethsemane and in all the humiliating events of His trial and cruel torture prior to His morning journey to Golgotha. The worst was yet to come. Death by crucifixion is an especially painful and terrible death. Even if He only suffered normal human pain in this ordeal it would have been incredibly severe. The Scripture records three statements by Jesus during the first three hours on the cross when He served as the true Great High Priest before the Father and four further statements during the time of darkness from noon to 3 P. It was during the latter three hours, evidently, that the sins of all mankind were laid upon Jesus and the Father turned His face away from His beloved Son. Human beings are basically spirits, and spirits are connected to the eternal dimension. Jesus was not like us in another sense: He had known no sin and suffered the additional revulsion and destruction of being changed from a perfect man into a loathsome, repulsive creature God could not look upon. He became sin by absorbing evil into his own person. My God, my God, why hast thou forsaken me? Why art thou so far from helping me, from the words of my groaning? O my God, I cry by day, but thou dost not answer; and by night, but find no rest. Yet thou art holy, enthroned on the praises of Israel. In thee our fathers trusted; they trusted, and thou didst deliver them. To thee they cried, and were saved; in thee they trusted, and were not disappointed. But I am a worm, and no man; scorned by men, and despised by the people. All who see me mock at me, they make mouths at me, they wag their heads; "He committed his cause to the LORD; let him deliver him, let him rescue him, for he delights in him! Upon thee was I cast from my birth, and since my mother bore me thou hast been my God. Be not far from me, for trouble is near and there is none to help. Many bulls encompass me, strong bulls of Bashan surround me; they open wide their mouths at me, like a ravening and roaring lion. I am poured out like water, and all my bones are out of joint; my heart is like wax, it is melted within my breast; my strength is dried up like a potsherd, and my tongue cleaves to my jaws; thou dost lay me in the dust of the earth. Yea, dogs are round about me; a company of evildoers encircle me; they have pierced my hands and feet I can count all my bones--they stare and gloat over me; they divide my garments among them, and for my raiment they cast lots. O thou my help, hasten to my aid! Deliver my soul from the sword, my life from the power of the dog! Save me from the mouth of the lion, my afflicted soul from the horns of the wild oxen! I will tell of thy name to my brethren; in the midst of the congregation I will praise thee: You who fear the LORD, praise him! For he has not despised or abhorred the affliction of the afflicted; and he has not hid his face from him, but has heard, when he cried to him. From thee comes my praise in the great congregation; my vows I will pay before those who fear him. The afflicted shall eat and be satisfied; those who seek him shall praise the LORD! May your hearts live for ever! All the ends of the earth shall remember and turn to the LORD; and all the families of the nations shall worship before him. For dominion belongs to the LORD, and he rules over the nations. Yea, to him shall all the proud of the earth bow down; before him shall bow all who do down to the dust, and he who cannot keep himself alive. Posterity shall serve him; men shall tell of the LORD to the coming generation, and proclaim his deliverance to a people yet unborn, that he has wrought it. Jesus is spoken of in the book of Revelation as the "Lamb slain before the foundation of the world. He was destined before the foundation of the world but was made manifest at the end of the times for your sake. From Scripture we learn that a holy God must ultimately be just. He must remove evil from His presence. Those who have permanently rebelled against His gracious mercy do not cease to exist but remain eternally conscious in a place of everlasting, endless punishment. Since God is omnipresent, He, too, is to be found in hell, sustaining its fires and experiencing its pains. Bible scholar Ray C. Stedman once remarked, "Ultimately, God removes evil from the universe by absorbing it into Himself. Therefore love me, and you will find the fulfillment your heart is looking for. I will take your gifts, I will take all the good things you provide, but I do not want you! Let me run my own life. Let me serve my own ends. Let me have my own kingdom. In that case the terrible things that are happening on earth, all these distressing injustices, the cruelty, the anger, the hate, the malice, the sorrow, the hurt, the pain, the death that now prevails, must go on forever. God does not want that, and neither

does man. Second, God can force men to obey him and control them as robots. But he will never do that because that means they cannot truly love him. Love cannot be forced. Therefore, third, the only choice God really has is that he must withdraw ultimately from those who refuse his love. He must let them have their own way forever. That results in the terrible torment of godlessness. If God is necessary to us, then to take him out of our lives is to plunge us into the most terrible sense of loneliness and abandonment that mankind can know.

5: Crucifixion of Jesus - Wikipedia

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The Bible makes it quite clear that God hates human sacrifice. The pagan nations that surrounded the Israelites practiced human sacrifice as part of the worship of false gods. Furthermore, human sacrifice is associated in the Old Testament with evil practices such as sorcery and divination, which are also detestable to God 2 Kings

So, if God hates human sacrifice, why did He sacrifice Christ on the cross and how could that sacrifice be the payment for our sins? There is no doubt that a sacrifice for sin was necessary if people are to have any hope of eternal life. God established the necessity of the shedding of blood to cover sin Hebrews 9: In fact, God Himself performed the very first animal sacrifice to cover, temporarily, the sin of Adam and Eve. After He pronounced curses upon the first couple, He killed an animal, shedding its blood, and made from it a covering for Adam and Eve Genesis 3: When God gave the Law to Moses, there were extensive instructions on how, when, and under what circumstances animal sacrifices were to be offered to Him. This was to continue until Christ came to offer the ultimate, perfect sacrifice, which made animal sacrifice no longer necessary. There are several reasons why the sacrifice of Christ on the cross does not violate the prohibition against human sacrifice. Neither could one finite human life atone for sin against an infinite God. The only viable sacrifice must be an infinite one, which means only God Himself could atone for the sins of mankind. Only God Himself, an infinite Being, could pay the penalty owed to Himself. This is why God had to become a Man and dwell among men John 1: No other sacrifice would suffice. Rather, Jesus, as God incarnate, sacrificed Himself. No one forced Him. He laid down His life willingly, as He made clear speaking about His life: God the Son sacrificed Himself to God the Father and thereby fulfilled all the requirements of the Law. He laid down His life and took it up again, thereby providing eternal life for all who would ever believe in Him and accept His sacrifice for their sins. He did this out of love for the Father and for all those the Father has given Him John 6:

6: Catechism of the Catholic Church - Jesus Died Crucified

A foundational doctrine of the Christian faith is that the sacrifice of Jesus Christ paid the penalty for the sins of mankind—that without this act of love by the Son of God, humanity would have no hope of life after death.

Although we are hearing the word more often these days due to price inflation in such core areas as food and energy, most of us do everything we can to avoid having to make sacrifices. As ironic as it sounds, we will make sacrifices in one area to circumvent having to make a sacrifice in another! This points out the human tendency to hold some part of our lives closer and dearer than others—and we are loath to let go of even a small bit of what we love the most. Jesus Christ did not live this way. In His human life, He was all about sacrifice—His whole life was a sacrifice. And His is the life that has been exalted as the perfect pattern for our own. His crucifixion was indeed the greatest act of sacrifice in the history of the world, a perfect demonstration of His own teaching in John. In John 3, speaking to Nicodemus, who later helped Joseph of Arimathea to prepare Him for burial, Jesus states a primary purpose of His incarnation: "For God did not send His Son into the world to condemn the world, but that the world through Him might be saved" John 3: He was, as described by John the Baptist, "the Lamb of God who takes away the sin of the world" John 1: The apostle Peter makes it personal for us: He indeed was foreordained before the foundation of the world, but was manifest in these last times for you. Many places in the Old Testament show either a need for or a hope in a coming Redeemer see, for instance, Job. Knowing He had come into the world to bear the sins of every man, woman, and child must have been an unimaginably heavy burden for Him. It was an obligation that was constantly before Him. Certainly, the expectation that on His shoulders rested the destinies of countless billions of people was a cup—His weighty lot—that He would gladly forgo if He could see Luke. We must look further, deeper, beyond His sacrificial death to His equally sacrificial life. His daily walk was an example of the Golden Rule, doing for others what we would have them do for us see Luke 6: Thus, His life was dedicated to exhausting Himself through giving to others. The gospel accounts relate occasion after occasion when He preached or healed or cast out demons or comforted everyone who came to Him for help see Mark 3: Yet, He made many other sacrifices, ones that we do not often consider. Perhaps the greatest one is that He never married and had children. He gained all His experience in family matters as an obedient Son and loving Elder Brother in the house of Joseph and Mary. In addition, He sacrificed things that most people prize as good and worthy, like ambition, wealth, prestige, position, popularity, and many other such elements of "success. He considered His many fleshly sacrifices as nothing compared to the tremendous future He would enjoy in the Kingdom of God. This is the lesson that the apostle Paul teaches in Philippians 3. Using his own life as an example, he relates that he had just about anything a person could want: Yet indeed I also count all things. The glorious life of the coming Kingdom of God is attained through sacrifice, and the way we know John

7: The Death Christ Died (Part One) – A Sacrifice – A Thimble-full of Theology for Daily Living

Christian theology teaches that the death of Jesus Christ provided the perfect atoning sacrifice for the sins of all mankind, thus making the crucifix, or cross, one of the defining symbols of Christianity.

Jesus Died Crucified I. James could tell St. Paul, "How many thousands there are among the Jews of those who have believed; and they are all zealous for the Law. The personal sin of the participants Judas, the Sanhedrin, Pilate is known to God alone. We must regard as guilty all those who continue to relapse into their sins. Since our sins made the Lord Christ suffer the torment of the cross, those who plunge themselves into disorders and crimes crucify the Son of God anew in their hearts for he is in them and hold him up to contempt. And it can be seen that our crime in this case is greater in us than in the Jews. As for them, according to the witness of the Apostle, "None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. And when we deny him by our deeds, we in some way seem to lay violent hands on him. Peter explains to the Jews of Jerusalem in his first sermon on Pentecost: Paul professes that "Christ died for our sins in accordance with the scriptures. Peter can formulate the apostolic faith in the divine plan of salvation in this way: He was destined before the foundation of the world but was made manifest at the end of the times for your sake. No, for this purpose I have come to this hour. Like ours, his human nature is destined for eternal life; but unlike ours, it is perfectly exempt from sin, the cause of death. At the same time it is the offering of the Son of God made man, who in freedom and love offered his life to his Father through the Holy Spirit in reparation for our disobedience. He knew and loved us all when he offered his life. The existence in Christ of the divine person of the Son, who at once surpasses and embraces all human persons, and constitutes himself as the Head of all mankind, makes possible his redemptive sacrifice for all. Beforehand, during the Last Supper, he both symbolized this offering and made it really present: Francis of Assisi, Admonitio 5, 3.

8: Isaac is a Type.

Like our Savior Jesus Christ, we must be willing to sacrifice whatever it takes to "press toward the goal for the prize of the upward call of God in Christ Jesus" (verse 14). The glorious life of the coming Kingdom of God is attained through sacrifice, and the way we know (John).

He had violated the commandment of God! He was embarrassed to admit it to others but he was afraid not to deal with it as God ordered. So he was here, among his herd, selecting a bull without defect for a sin offering. As he led the bull toward the Tabernacle he thought of what it all meant. First, he would lay his hand on the head of the bull. His guilt was being transferred to this innocent, blameless creature. The life of the animal would escape quickly without a sound, with no resistance possible. That was what was required for sin. That was what the bull was doing in his place. The priest would dip his finger in the sacrificial blood and sprinkle it seven times on the altar before the sanctuary. Then he would take some inside and rub it on the altar horns, pouring the rest out at the base. God would see the blood, the proof of death, the satisfaction of the penalty, and the sin would be atoned for. Then the priest would offer up all the fat of the bull in fire on the altar. The gutted remains would be burned outside the camp. The sin bearer is rejected, but the man would go free. Not without cost, the cost of his bull and his pride. But he would go free of the penalty for his sin. I have violated many of the commandments of God! My pride would have prevented me from admitting it but I fear the consequences of not doing so. I can bring nothing of my own in payment but He has already provided a sacrifice. I have not laid physical hands on Him, but He has been slain in my stead nonetheless. His life has ebbed from Him as he took the death penalty in my place. God has seen the sacrifice and is satisfied. There is a way, though. I claim Him as my only hope for going free. It costs me nothing but my pride. He has provided the sacrifice, the satisfaction before our God for my rebellion.

9: If God hates human sacrifice, how could Jesus' sacrifice be the payment for our sins?

Forgiveness of sin requires the supreme sacrifice—the death of Jesus Christ. His crucifixion almost 2,000 years ago was essential to God's plan of redemption and salvation.

Helping you understand the Word of God, free from the traditions of men. I think it will become clear that we too should be making sacrifices in our own lives for the good of others. For indeed Christ, our Passover, was sacrificed for us. There is much figurative language in the above verses, but the point I want us to notice here is that the truth in verse 7—that Jesus gave his life for our sins—is the basis for the action that verse 8 encourages us to take—to live our lives with sincerity and truth. As Scripture says, Jesus Christ is the example for each of us, and we are therefore to walk in his steps 1 Pet. Let us look at a contemporary dictionary definition of sacrifice: What was Jesus called to sacrifice? Psalm 22 prophetically depicts the crucifixion, resurrection, and exaltation of the Messiah, with the first 18 verses pointing to his torture and death, and the last 10 verses pointing to his resurrection and his reign in the Millennial Kingdom. In between are the following pivotal verses, which poignantly foreshadow his crying out to God for deliverance from the grave. You have answered Me. In that vein, it is noteworthy to compare the attitude of Socrates just prior to his death with that of Jesus Christ before his impending torture and execution. Socrates threw a party, gathering his friends to help him celebrate his exodus from this life via drinking the poison hemlock. Why the stark difference in their attitudes? Was it because Socrates had a better understanding of life than Jesus did? No, it was because Jesus had a truer understanding of death than did Socrates. Jesus knew that if he chose to step into the theretofore unbridged abyss of death, the only way back to life would be via his heavenly Father keeping His promise to raise him from the dead Gen. The following verses answer that question: He would reign over the world for a thousand years and later rule as second-in-command to God on a new earth, enjoying everlasting life with all the redeemed throughout the ages. Because Jesus knew who he was, and that there was no one else who could do what he was called to do, he chose to walk the path set before him, which called for him to sacrifice his life. Now you and I are members in particular of the Body of Christ, representing him in this fallen world. So who are you? What are you called to sacrifice? And how will that look, behaviorally speaking? What will the benefits be to you for so doing? For you and me as Christians, the Church Epistles are where we find our identity, our purpose, and our destiny. There is much relevant truth in the Old Testament, the Gospels, and elsewhere in Scripture, but for it to be applicable to our lives, it must fit with, and cannot contradict, the truth found in Romans through Thessalonians. In fact, a precise knowledge of the curriculum found in the Church Epistles is the only basis for extracting and applying the many other great truths found all through the Bible. You can see that in Romans 7: When God looks at you, He sees you as completely righteous in Christ. Each of us is thus equipped to practically live out this truth by putting to death whatever belongs to our earthly nature Col. Whenever we do, we find newness of life. Consider the following verses, which are foundational to understanding our unshakeable righteousness and our ability to walk in newness of life: So what do the Church Epistles have to say about sacrifice? Do I detect a flaming oxymoron? This obvious figure of speech is designed to arrest our attention and reinforce to us the aforementioned truth that sacrificing the selfish aspects of our sin nature is the only way to really live life and love people as God desires us to. No doubt you are familiar with the following exhortation from Jesus himself: Love each other as I have loved you. As Jesus vividly demonstrated, true love requires, and is evidenced by, sacrificing some of what we want for the benefit of others with whom we are in relationship. Death is always equated with loss, and the fear of losing something deemed valuable is what often drives people. So what are some ways that we as followers of the Lord Jesus Christ can lay down our lives for our friends and other people? He understood that pouring out his life in service to others was a key to his own joy. How can we pour out our lives to others? One way is to share the Word of God with them. Another is to pray for them. Another is to be there for them in times of trial. Sacrificing ourselves like that for others is showing them true love. All of these things require that, in a healthy way, we set aside our own needs and wants and take our time for another person. Look at the following verse: They are a fragrant offering, an acceptable sacrifice, pleasing to God. I assert that the

wellspring of our being able to pour out our lives to others is our personal intimacy with our God and with our Lord Jesus 2 Tim. Strengthening that relationship requires sacrifice on our part, that is, laying down anything in us that stands between us and them. Consider the following verse, written by David following his sin with Bathsheba: Praising and worshiping God and the Lord Jesus is vital to our spiritual well being because it orients us to them as the source of all that we need. When we exalt God and Christ, our focus shifts from our own needs to their fathomless sufficiency. When we choose to praise our God and our Lord, we are sacrificing whatever else we could be doing with our minds and hearts, and showing them our love and gratitude. This is especially true if we do not feel like praising. Of course, speaking in tongues is a primary way each Christian can give thanks well 1 Cor. It is the magnanimous sacrifice of Jesus Christ that has made it possible for you and me to experience the joy of walking in his steps. He is with us, closer than our breath, each step of the way, and he is ready, willing, and able to work within us to make us like him. Because of what he did, all the way through the Cross, you are now righteous, justified, sanctified, and able to manifest his heart to a dying world.

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